

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JANUARY 21, 1904.

VOL. VI, NO. 3.

## College Tidings.

Still the students come. 326 is the number now enrolled. We hope for a few others. Of course there are many that enter after this time of the season.

Endowment payments are coming in gradually. Let the friends remember that this year's notes were due January 1st., and let all that are due payments send them in as early as possible so that this can be finished up and the money put to work. With best wishes to all friends of the College, I remain,

Hopefully,

W. T. LOWREY.

## A Happy Meeting.

On last Lord's day, Jan. 17, Rev. W. T. Mahoney entered upon the pastorate of Calvary Church of Vicksburg. It was appropriate that the pastor and his flock be alone at the first meeting after the union. In the evening joint services in recognition and commendation of the pastor were held by the First and Calvary Churches. Addresses were made by Pastor Sproles and Deacons Anderson and Griffith of the First Church, and by Deacon Havis of Calvary Church. Pastor Mahoney made a happy response to these words of welcome. Deacon Brierly of Calvary Church presided, and conducted the exercises with grace and dignity.

Bro. Mahoney is young and vigorous, of pleasing manners and attractive presence, has melodious and charming delivery, a man of education and culture, and above all is sincerely devout. These two pastors and their congregation in harmonious cooperation give promise of brighter and better things for the Baptist cause in the Hill City.

H. F. S.

## A Sober Opinion of Self.

This caption would suggest that there is such a thing as being intemperate in our estimate of self. A great many of us become intoxicated in our thoughts about self and get into our brain whirling opinions concerning the article in question. You have seen men who needed to sober up along this line. The intoxicated man is he who forgets the old saying, "my rights extend only to the point where my neighbor's nose begins." Some folks haven't learned that yet and in their estimate of self intrude on another man's rights. In other words some men place too high an estimate on themselves. Every man ought to measure himself and see where he fits and what fits him. Some of us, however, in the measuring process stretched the tape. Paul gives a little

caution just here when he means for us to infer that we ought to think very highly of self, but "not to think more highly than he ought to think." So there is a limit. But so many of us break over the limit. You can easily tell the man who is over. He is full of gas and no limit to its supply. Let the gas begin to escape and there comes forth "I's," Big "I's," well rounded "I's," gloriously decorated "I's," wreathed and garlanded with high sounding adjectives, "I" and "I" am the whole thing and a few sheets more. Have you not seen him? I expect your brother has. You can hear him a good many times when he is too little to be seen. This is a sign of littleness any way. There is another side of the picture, however. It is an easy matter for us to underrate ourselves. Not quite as easy as to overrate. It is no easy matter for a man to weigh himself correctly. When he weighs himself it is like pitching a piece of music without a sounding board, he either gets it too low or too high. It is a sad picture to see a man pitched too low, constantly belittling himself. He is a man without force. There is an element of strength lacking. He is always a poor leader. Every man ought to have a great deal of pride, consecrated pride of course. A manly self-respect is to be laughed at. Some men are constantly expecting to fail, and they usually succeed. They depreciate self too much. God expects something of us. It ought to make a man, a man, to know that God expects him to be a man. You have seen men who in their manners of body and speech seem to be sorry for themselves, and it is not long usually before you are sorry for them. A man ought to be so much a man that he will not force us to waste our sympathy, yea our pity on him in this way. What most of us need is to strike a happy middle ground between the high sounding "I" and the self debasing "I." In other words we need to strive to attain a sober opinion of self. Other people don't always measure us correctly. Our misfortune in expressing ourselves often leads men to form wrong opinions of us, when behind the expression the motive is of a high order. Still most all of us need either to sober up or down in the estimation of self. "Ego" will up in our manners, in our speeches, in our writings. A sober estimate of self is always in order.

"E."

## Field Notes.

The tramp has been too busy to make notes during the entire year, hence he must beg the indulgence of friends visited. Florence, Terry and Crystal Springs were

visited in the wee small hours of the new year.

O'Brian of E., and W. E. Ellis, of Crystal Springs, were found busy about the Lord's work, and each were hopeful for the future. THE BAPTIST has many good friends in these towns and as a rule they gladly renew for the paper when the tramp calls. Terry is at present without a shepherd, but they are a genial folk and THE BAPTIST tramp enjoys his annual visits among them. May they soon enjoy the labors of a worthy successor of Bro. Ellis, whose retirement is much regretted by the flock.

A trip to the Delta, where this scribe closed his labors as pastor of the Inverness (Leona) Church. There are some as noble servants of our Lord here as are to be found anywhere, and it caused this scribe a little pang to bid them good-bye. The church is on the lookout for a pastor. They can pay without any strain \$200.00.

Itta Bena.—A day and night spent with Bishop Cooper and his charming helpmeet was enjoyed. Renewals and new subscribers was the order of the day. This excellent little body is of the opinion that the pastor's wife should keep step with the progress of her husband and hence to more effectually prepare herself to do this she purposes spending a few months at Blue Mountain under the tutorage of Pres. B. G. L. The writer wishes her much success in her undertaking and a safe return. A night spent with his old-time friend, Rev. J. R. Hughes of Greenwood, was greatly enjoyed. By the way, this Brother is too young and vigorous and capable to be allowed to turn aside to secular pursuits. Some good church or churches should put him to work in the pastorate. This scribe knew him years ago in Arkansas, where he held good pastorates and did effective work. Hadn't some of our churches better harness him up and put him to work?

A day was spent in Yazoo City with the beloved Derrick. This brother brings things to pass. He and family are pleasantly located in the pastor's home recently purchased. His people enjoy his ministry and admire his pluck and energy. THE BAPTIST has many friends in the city.

Pastor Burr of Greenwood it was learned is doing a fine work. It was the privilege of the writer to meet him on this trip.

O. M. LUCAS.

Pastor W. E. Ellis, of Crystal Springs, writes: "Our work prospers. It is not necessary to itemize. Suffice it to say, in many respects this has been one of our best years."



### Judging By Appearances.

We cannot always tell from a man's demeanor what his heart is. Sometimes those who appear cold, selfish and austere have underneath that icy crust warm and tender feelings.

During the "civil war" there was a general who was very strict in his discipline, uncommunicative to his soldiers and almost unapproachable even to the officers. A stern, isolated man who had no friends and seemed to wish none. In battle he was brave and daring, and men watched him in wonder as his eye kindled and he rushed into the thickest of the fray, caring naught for danger. In quick, sharp tones he cried "men follow me and I will lead you to victory." Catching his enthusiasm they gallantly obeyed, wondering what spirit had been invoked that had thus changed his nature. After that he was seen in the hospital. Passing from cot to cot he gave a kindly word to the sufferers. At last reaching the bedside of a young lad he sat down, took the emaciated hand in his and stroked from the fair brow the auburn curls.

"Willie," he said, in tones as gentle as a woman's, "how are you feeling today?" "Oh, General!" he said, "my life is ebbing fast away and I know I will never see my dear mother again."

"My dear boy it is God's will can you not submit?"

"I do try so hard, but my heart yearns for the touch of mother's hand and one kiss from her dear, sweet lips before I go. Pray for me, dear General, that I may become reconciled." Down on the floor he knelt and prayed earnestly, tenderly for that stricken one. The nurses stood by silently weeping, the soldiers in the other cots ceased their groans to listen, and Willie's face became calm and peaceful. As the General arose from his knees he said: "I know now that Jesus will abide with me, so get some paper and write my fare well messages." Line after line he dictated to the loved ones at home, then kissing the hand of his General he said, "Tell mother I die happy," and fell asleep.

There was another whose god was money. Early and late he toiled, denying himself the comforts of life. In his home he had no time for the sweet courtesies, for every thought was absorbed in his greed for gold. When his wife made demands for the wants of the family he gave so grudgingly that she shrank from asking until it became imperative. His children feared him and their little hearts were sad because they felt that he did not love them. There were no Christmas toys, no thanksgiving dinners in that home. One night after he had locked his business office and was going up the street, there was a fire alarm and he heard someone say, "Mr. Dale's house is on fire." Frantic with anxiety he rushed to his home to find the smoke and flames bursting from doors and windows. "Where are my wife and children?" he cried. "All here," was the answer, "except your wife and little Marie. The policeman brought out the others, but Mrs. Dale would not leave the little crippled girl and now every avenue is blocked by flame."

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pled girl and now every avenue is blocked by flame."

"Great God! I cannot let them perish," and madly he rushed into the building. Up the burning stairs he flew and in one of the rooms he found the two clasped in each others arms. With superhuman strength he drug them over burning timbers, leaped through sheets of flame, and when he reached the entrance brave men were there with wet blankets to receive them. He was horribly burned; his face fearfully disfigured, and in after days his little girl would rub her hand gently over the scars and tenderly kiss "Papa's beauty spots."

The placid lake that reflects so beautifully the silver stars may be infested with the poisonous microbes. The sunny, laughing girl may have murder in her bosom, and the genial man may be possessed with seven demons more deadly than an adder's sting.

There is an eye that reads the soul, there is an ear that hears the thoughts and one day the good and evil will stand in His presence to receive the palm of victory, or the doom of despair.

(Mrs.) E. C. BOLLS.

### Smile at the Deacon.

Are you a deacon, or have you ever tried his line of work? I have been hobbling along in the deacon business now for some twelve years and I know something of a deacon's joys and sorrows.

Brother Bright is one of a deacon's joys. Do you know Brother Bright? If not, you have missed a very bright spot that has fallen on my path. He is a Baptist of the rarest and best type. Sorry to say rare, but it is even so. Brother Bright never has to be seen or spoken to personally by the deacon in regard to church dues or contributions. He always goes to the deacon instead of waiting for the deacon to go to him. It was announced two weeks before hand that the fourth Sunday would be foreign mission day. On Tuesday after the third Sunday Brother Bright started to the train, valise in hand, but he started early enough to drop by the deacon's office and leave ten dollars, saying, "I regret it, but I shall be away next Sunday; please let me leave my foreign mission money with you." Brother Brown was absent the same Sunday, as he was on both State mission day and Orphanage day, but he did not call to see the deacon before leaving and the deacon has called in vain to see him since his return. He looked bored—and the deacon felt gored—when the deacon kindly suggested, "Brother Brown, I believe you were away the day we took our Orphanage collection; do you want to add something to it before we send the money away?"

Brother Bright very rarely has to be reminded of a collection. One time I remember he did let his payment for pastor's salary run over for a week. The month's salary was due the pastor and I knew he needed it and there was not "enough in" to meet it, so I dropped by to see Brother Bright. "Oh, certainly," he said, "here is the money. I am so much obliged to you

for reminding me; but I beg your pardon for giving you this trouble. I ought to have attended to it without your having to run after me."

From his office I went on to Brother Brown (whose real name is "Yellow"). When I mentioned the matter to him, he gave me his same old look, which plainly said, "I get mighty tired of you," and paid me half of his monthly subscription. God pity him. Brother, never look that way at your deacon. He is entitled to better treatment. He pays his share of the "church money" and then without money and without price gives his time and energies to the management of church finances—and often to the very unpleasant work of trying to manage you and other careless brethren so as to get out of you the money due to the Lord's work and necessary to save the credit and reputation of the church. He does not at best enjoy going to you and asking you for money, and he does not ask it from any selfish motive. Send him away feeling that the deacon's work is a happy one. I suppose there are some members in every church to whom the deacon always goes with some dread. "I would rather be a dog and bay the moon, than such a Roman."

But thank the Lord there are members to whom it is a joy and inspiration to go. Even when they are asked for money they seem to appreciate it, and send you away feeling like a day in June.

And, deacon, when you ask a member for money and get it, don't tell him you are much obliged to him. You are not. He is much obliged to you.

B. G. LOWREY.

Blue Mounain, Miss., Jan. 12th, 1904.

### S. S. Bible Schools.

There are some facts about Sunday Schools that should be kept before the churches. Too many pastors fail to give the matter serious attention—some from erroneous ideas of the work, and a few from fear that it encroaches upon the preacher's prerogative—the pulpit.

The first of these facts is: They are, or should be, Bible schools, and afford an opportunity of developing the church members, while instilling in the minds of the young, gospel truths. Though not for children only, they offer the surest means of reaching them, at least next to faithful Christian homes.

Next: Statistics show remarkable results, as follows: 95 per cent. of the preachers; 85 per cent. of the converts; 95 per cent. of the church workers, come from Sunday Schools, and 75 per cent. of churches are started by Sunday Schools. Yet, it seems, we are giving less than 10 per cent. of our labor, talents and contributions to this work.

Third: It affords the surest method of reaching unregenerate families with gospel truth. It is written in God's Word, "And a little child shall lead them." The way is opened for pastoral visitation and for an introduction of sound religious literature. Outside of these influences, hun-

dreds stay away from the house of God.

Is it not a fact that pulpit ministrations are for instructing, encouraging and developing the church? The pulpit cannot convert the world; that is, under God, the province of the preachers. More and more, it is apparent that this is almost wholly individual work. Hence the pastor in the Sunday School.

It is not enough for pastors to favor Bible schools; they should be in them. Dr. John Potts says: "The most fruitful field to cultivate for Christ is the Sunday School, and no department of church work should have more of the pastor's attention than the Sunday School."

Superintendents and teachers need the sympathy and help of the pastor. His presence enlivens, his words cheer, and opportunities occur for personal conversation to lead souls to the Savior. In other words, he is to lead "in every good word and work," practically saying, "this is the way, walk ye in it."

L. A. DUNCAN.

### Harmony.

Brother Editor, with your permission we will say something about the force and meaning of this word. As I cannot use pen and ink on account of stiff fore-finger, our first duty is to try and harmonize with the editor to get the piece in. If not, then we are out of harmony, and in the waste basket. Webster has several definitions for this word, and there is one more eloquent as it is in harmony with Him who created man to harmonize to the Divine will in all things. In speaking of music we say that it is the harmony of sounds we enjoy so much, and when well rendered we feel that it is of Divine origin, or our worship would be dumb, as an oyster without verse and song to give it life. The Doxology takes on and up into the presence of Him who created us. When we speak of God's universe we at once realize the force and meaning of this word, harmony in all things. Our days and years come to us in regular order, giving us springtime and harvest, the flowers bloom and the birds sing and all nature at work in harmony to the will of Him who fashioned all things for the habitation of man. David was a man after God's own heart, and listen to his beautiful language: "The heavens declare the glory of God and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." Here we have harmony, a thought that gives comfort to the soul and all who understand or feel the spirit in which David spoke. God's law is irrevocable and cannot be changed or set aside to suit the convenience of men. It matters not what sins we commit the sense of guilt throws us out of harmony with our Creator and in sackcloth and ashes. Habits have so fastened themselves upon men, in their notions, that we have a number of religious denominations, or creeds, all differing more or less in doctrine, which contradicts the spirit and meaning of the Word itself.

Out of harmony. If men were the au-

thors of thought and language perhaps they would try and harmonize their differences of opinion so their prayers would go up as a memorial before God for push and energy in His work. Not a few Baptists think that it is a good thing to be thus split up in doctrine, that we would lose our energy without opposition. This is like tilling the soil for a living through fear of our neighbor getting the advantage when the foundation for a living is being washed away. Our plea should be for harmony on one Lord, one faith and one baptism, then our prayers would more likely be listened to. The expense of running so many denominations and churches is very large, when if reduced to one, we would have a picture of solidity and strength not now felt. A new Jerusalem. As it now is we go into foreign fields thus divided each missionary working might and main, on his particular line. We have dull axes to grind, all of us, and if this word harmony was heeded the axe would cause the chips to fly right and left on all sides and God's goodness would open out more abundantly everywhere. This is our sense of reasoning and tempered with a spirit of conservatism that we fail sometimes to see in our own denomination as well as others and to say there is harmony I can't answer for the word itself will cause friction and unrest, as long as these different doctrines antagonize each other. Blessed is the peacemaker.

M. C.

### My News Letter.

Dear Bro. Bailey:

We are making fine progress at Raymond. We shall have preaching two Sundays a month this year. The pastor's salary is all paid for last year and one-fourth of this year's salary is paid now! We are in perfect peace and harmony, and have been for all the sixteen years that I have been pastor for these noble people of God. In proportion to their number and means, they are the most liberal church I ever knew. My merchant members sell me goods at cost. Last year one member gave us a milk cow, and then when Christmas came this church joined in with the noble ladies of Beulah Church, at Brownsville, and the two missionary societies gave us fruits, candies, turkeys, fresh meats, sugar, nice dishes, toys for the children, clothing, some cash, and paid a man to fix our sewing machine.

Our Sunday School is now progressing nicely. "It is one of the 'evergreen' kind. It has done a great and good work; great in quantity, it has been at it so long and so continuously; and good in quality, because the many boys and girls, numbers of them now useful men and women, have always been actually taught the Word of God."

Capt. W. T. Ratliff has been the faithful superintendent during the nineteenth and twentieth centuries. We can't get him to tell us how much longer; but there is one thing we all know without being told, and that is, that no church in this State, or any other State, has, or can have, a more constantly faithful Sunday School

superintendent than ours. He sometimes talks about resigning, but we are Baptists and the "greatest majority" in this matter.

I have written you of Lula and Beulah's faithfulness to their pastor last year. Chapel Hill has paid up. They are a very dearly good people to me. Raymond's taking half time made it necessary for me to resign this faithful church. I have never resigned a work that I loved more than that of Chapel Hill. It would be hard to find a more desirable church for a pastor.

CHAS. L. LEWIS.

Raymond, Miss., Jan. 11, 1904.

### Columbia Street Church, Hattiesburg

Second Sunday in January was our first service in the Columbia Street Baptist Church.

We met at 10:30 a. m. and organized a Sunday School. Forty-four in attendance; raised \$1.78. We had preaching at 11 a. m. Preacher used as his text both hours, "Preach the Word."

Subject in a. m., "Preaching;" in evening, "The Word."

In our first service we raised sufficient amount to pay for a good stove. Our house is paid for to date. The church authorized the building committee to paint the outside, which can be done out of the uncollected subscriptions.

We have ordered our pews, which will be here by March 5.

Every one pronounces our house a beauty. Come to see us.

I forgot to say in the proper place, we had about one hundred in the preaching service in the forenoon and a few more at evening service.

Truly,

M. J. DERRICK.

Hattiesburg, Miss.

### Resolutions.

WHEREAS, our beloved pastor, Rev. T. C. Schilling, has seen meet to depart from among us and take up his work for the Master in a new field, be it

*Resolved*, That we, the (Gillsburg) church, in conference, do hereby tender him our sincere and heartfelt thanks for the very efficient work he has done during his long stay among us; and for the noble manner in which he has ever gone in, and out among us, serving the Master and standing for the right at all times. Be it further

*Resolved*, That we sincerely regret that Bro. Schilling and family are going to leave our community, and we feel that their presence will be greatly missed from among us. Be it further

*Resolved*, That we hereby extend Bro. Schilling our best wishes and invoke God's richest blessings on him. We bid him God-speed and hope that he may henceforth have continued and increased success in winning souls to Christ in his new field of labor.

*Resolved further*, That these resolutions be entered on our minutes and a copy be furnished Bro. Schilling.

Done by order of the church in conference this 3rd day of January, A. D. 1904.

JAS. E. LEA,

WILLARD P. SMITH,

Com.



## Christ's Gift to the Troubled Soul.

JOHN 14:27.

Peace is the precious legacy of Christ to the troubled soul. Rightly does the poet sing, "Sweet peace the gift of God's love." When Christ was born in Bethlehem and the angels heralded his birth to the shepherds guarding their flocks on the Judean plains, one line in their chorus was, "Peace on earth, good will to men." His mission to earth was to reconcile God and man, and thus make peace between Creator and creature.

Amid all his experiences, both in joy and in sorrow; on the mountain top of victory and in the dark Gethsemane of defeat, he displayed a calmness such as the world had never known. And now, at the close of his life's work, when his disciples were troubled because they could not understand his going, in the midst of his words of explanation and consolation he said to them, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." Then, with this new assurance he repeats the exhortation with which he began the discourse, "Let not your heart be troubled, neither let it be afraid." He virtually says, "I am going; the Comforter is coming; but peace, blessed peace, strengthening peace, my peace abides with you."

Let us consider, first, the appropriateness of this gift.

Notice the troubled condition of the disciples at this time. Christ has told them, and to make the parting sadder he is to go by the way of the cruel. More than that he has said "One of you shall betray me." Certainly this is enough to cast a gloom over any life. But this was not all. To Peter, their brave spokesman, he had said, "Before the cock crow twice thou shalt deny me thrice." "How could they but be sad? How could they but be troubled in their inmost souls. But Christ realized their need and gave them that which would keep them from despair in this dark hour.

Not only was it appropriate for these troublous times; but it proved to them a stay in the fiercer conflicts of their later experience. And, what is better still, it has been the oil for the troubled waters of every life hid with Christ from that day till this.

Now let us notice something of the nature of this gift.

Christ says, "My peace I give unto you." The peace of the world is an uncertain quantity. Today it is, and tomorrow contention and strife take its place. It is secured only through the cessation of hostilities. It is little more than a flag of truce between man and man, between nation and nation.

Not so with the peace which Christ gives. It abides amid the fiercest conflict. It is that tranquility, that calmness, that equipoise which manifested itself in the life of our Savior in all of his great battles. This peace sustained him in the face of the vile accusations hurled at him by his enemies. It enabled him to walk serenely in the midst of a cruel mob; to sit without a

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tremor during a shameful trial; to receive, without complaint; the cruel nails of Calvary's cross, and at the close of that period of dread darkness, in his last breath, to exclaim, "It is finished." A wonderful possession indeed! Well might a sinful world, ignorant of such a blessing, marvel at the grandeur of his life.

Paul speaks of it as the "peace that passeth all understanding." And yet this is just what Christ gave to his trouble disciples on this occasion. This is what the believer finds in him today, and this peace abiding in us doth "guard our hearts and thoughts in Christ Jesus."

Can we find any evidence of this peace in the lives of Christ's followers? It is true, that in a few hours after the Master had spoken these words, his disciples scattered and fled. But in a few days they rallied, and receiving anew, from their risen Lord, the blessing of peace they went forward in his name. Peter, on the day of Pentecost, proclaims with power the gospel of Christ, and in a few days, sleeps without a murmur, in a dark prison. Paul and Silas preach the gospel of peace to the people of Philippi, and at night with their feet in the stocks, they make the old dungeon walls reverberate with their songs of melody. Without complaint, the battle-scarred soldier bore about in his body the marks of the Lord Jesus, and at the close of his career he calmly wrote to his son in the ministry, "I am now ready to be offered and the time of my departure is at hand."

But let us turn to those who are further removed in time from the Savior. Here, too, we find evidences of this peace. The people of God rejoice in tribulation. The martyr, with songs in his mouth, and music in his heart, surrenders his life for the cause he loves so well. The world brings him tribulation, but he is at peace with God.

Today it abounds in the hearts and lives of men. It is the stay of the tried. Deep it lies in the heart of the widow and the brokenhearted mother. In calm assurance it stills the breast of the struggler against poverty and distress. Yes! we find evidences of it on every hand.

My friend, have you this peace? Life is a failure without it. Neither in time nor in eternity will the conflict cease, and deeper and deeper, you shall drink of the dregs of defeat. Wealth cannot buy it. Morals dare not claim it! It is the free gift of Christ to the troubled soul. He has overcome the world, and offers to share with you the glorious peace that came with the victory over sin. Come, weary, struggling soul, throw thyself at the foot of the cross. By faith bathe in the blood of a conquering Christ and find a "peace that passeth all understanding."

BRYAN SIMMONS.

Louisville, Ky.

## "Shall the Bible Be Used in Our Public Schools?"

[Published by request of the Conference.]

This question submitted for discussion by the Worker's Conference of the Bogue

Chitto Association is of the most profound importance to the moral and spiritual well-being of society. Life in its hopes and aims, cannot rise higher than the thoughts and incentives that inspire its activities. The wisdom of humanity in this throbbing century of steam and electricity is fatally and enormously, earth-centered. Knowledge, inventions and wearisome toil are year by year, multiplying material results, ministering to physical wants and conveniences. These results constitute wealth, whose control and acquisition form the burning and maddening impulses in every order of material activity. Kindness, sympathy, disinterestedness, truth, honor, the righteousness that exalted a nation, the Golden Law of brotherhood, "Do unto others as you wish others do unto you," in brief—duty to God and man, are of secondary importance. They are appraised as shiveled forces by the Captains of industry in the race for power. One fierce, heartless passion is animating our national life, gold. If the Car of Juggernaut is cruel in mangling and crushing innocence in stolid conformity to a bloody superstition, the passion and the greed for wealth, the crystalized product of human sweat and toil, are "the pestilence that walketh in darkness, and the destruction that wasted at noonday," blighting and withering the noblest qualities of the heart of man. The moral and spiritual bankruptcy of a people is an awful calamity. As wealth dominates life, character and the righteousness that produces it, are consigned to the whited sepulchres of the dead.

Other emotions grow rampant. Green envy and bitter jealousy, deadly hate and fierce resentment are malignant. Upas seed sown broadcast throughout the land. Comparisons, however odious, of the conditions of those that suffer with those that have in superabundance, are ominous storm-signals. Organizations of numbers antagonize organizations of wealth. The savage armory, "Might is Right," is furnishing the destroying engine. This is the social magazine of dynamite, prepared by a single passion of the human heart. And what shall restrain these fierce passions;—these slumbering volcanic fires. Draconian laws, written in blood, providing physical force to wrench obedience from the inflamed passions of the heart of man. A gigantic and cruel delusion! It is the fatuous hope of the chief priests of force demanding the release of Barnabas and the crucifixion of Christ. History compounds this confidence with the wreck of nations under like conditions.

This glance at our social status will accentuate the relevancy and value of the question to be discussed.

The soul of man must be reanimated by incentives, by motives, by aims and influences as pure and righteous as the Creator of our being. The eternal principles as revealed in God's laws and precepts must be brought home to the consciousness of our people in the school room and in all the business vocations of life. Here alone is the basis for national safety

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and peace.

## THE MEANING OF THE QUESTION.

The reading of some portion of the Bible by the principal of each school in the hearing of the pupils, is what the friends of this book claim.

They do not ask for comments, or such interpretation of doctrinal portions as may present the distinctive views of any one denomination. The Bible presenting the noblest ideal of motives in the moulding of human conduct, its advocates believe that its lessons of sublime morality should find a place in every school, as the unerring directory in life's ends and aims.

The Legal Right of the Bible in the Public Schools. No rational grounds can be discovered that the reading of such Bible lesson, antagonizes the great principles of civil and religious liberty. There is no law declaring that any particular truth of the Scriptures, as colored or interpreted by different sects must be accepted under pains and penalties. The universal and outspoken conviction of ninety per cent. of the people of Mississippi is that the Bible occupies the pre-eminent position as a book of morals, to say nothing of its merciful message to humanity, or its exquisite adaptation to every grade of intellect. Therefore, should the Book of books be read. The Constitution of Mississippi in harmony with this view is explicit in declaring that the "Holy Bible shall not be excluded from use in any public school of this State." Its language is: "No religious test as a qualification for office shall be required; and no preference shall be given by law to any religious sect or modern worship; but the free enjoyment of all religious sentiments and the different modes of worship shall be held sacred. The right hereby secured shall not be construed to justify acts of licentiousness injurious to morals dangerous to the peace and safety of the State, or to exclude the Holy Bible from use in any public school of this State.—Constitution of Mississippi, Article I, Section 18.

## MODE OF INTRODUCING THE BIBLE.

The question of causing lessons from this Book to be read by the head of each public school, is not difficult of solution. The trustees and teacher or principal of each school can agree upon this matter, either by express agreement, or by a general understanding. In many schools, the principal or teacher reads a Bible lesson every morning to the pupils without having consulted the trustees. If such Bible reading is not the custom or if there is opposition to the Bible by those in authority, the responsibility rests with the patrons of each school. Trustees and teachers are the servants of the people, and it is in order for them to petition the trustees that this book be used as the Constitution of Mississippi provides.

DR. JAMES FREEMAN CLARKE.

In a lecture upon "What is the Bible and where did it Come From?" used the following language:—"No other Scripture of man compare with it for wide, deep, and

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evergrowing influence. It is the highest work of its class, that is, of the sacred writings of mankind, and these sacred writings are, among all other writings, the most important and influential."

Every commanding race, every vast civilization, has been directed and controlled by the sacred writings. The hundred and fifty millions of Hindus have been ruled, during twenty-five centuries by their Vedas and Puranas. Chinese civilization has taken its stamp from the "Four Books and the Kings." The brilliant career of the Persian empire was inspired throughout by the Zend-Avesta. The tribes of Arabia were gathered, molded, banded, and welded in a restless tide of conquest by the Koran. The sacred books of the Buddhists have been the leaven of civilization among a third part of the human race during a vast period of time. If we judge them by their influence, these are the great books of the human race. But for various reasons, the Bible stands above them all. The others are the books of particular races, of the Hindus only, or the Mongols, or the Persians, or the Chinese; but the Bible has a constituency composed of all the races of the world. The others belong to decaying arrested, or dead civilizations; the Bible to the advancing and all conquering races who stand for the highest civilization attained on this planet. The others are either narrow or shallow in some directions; the Bible is a fountain whose waters feed intellect, heart, life, promoting the highest worship as well as the largest humanity.

"Kingdoms fall, institutions perish, civilizations change, human doctrines disappear; but the imperishable truths which pervade and sanctify the Bible shall bear it up above the flood of change and the deluge of years. It will forever remain.—

"A sacred ark which from the deep  
Carries the life for worlds to be,  
And with its precious burden sweeps  
Adown dark Time's destroying sea."

Such is the harmonious testimony by the most eminent men respecting the benign and benevolent influence of the Bible—testimony which would be esteemed trustworthy and conclusive in any court. These men were thoroughly skilled in logical processes, competent in a high degree, to weigh and sift evidence, and to appreciate this book in directing humanity to its truest and most enduring destiny.

To deny this volume to young or old, is to rob them of heaven's divine heritage. No duty can be more pressing than to persuade fathers and mothers, young men and young women, boys and girls, to use this book, a compendium of anerring wisdom as a guide in life. It is luminous with interior light, and vital with miraculous efficacy to heal and to elevate, to bring to most ignominious shame the cunningly devised plot of Haman, and to exalt the claims of eternal righteousness.

## A Plea For the Allowance.

In the February *Delinicator*, Mrs. Theodore W. Birney has an interesting plea for allowances of spending money to children.

The argument is reasonable, too, for if one is accustomed to handle money while young he will early learn its value. The trouble with two many young men and women of today is that they do not appreciate the value of their own or their parents' money. Mrs. Birney advocates increasing the allowance as the child grows older until eventually it covers all expenditures except board and tuition, thereby teaching the child the purchasable power of money, and inculcating principles of economy, for the allowance should not be extravagant whatever the wealth of the parents. In the article the subject is discussed from many view points. It will be found full of suggestions by those who have not given this problem of childhood serious consideration.

## Walking With God.

[BY REV. W. T. ARBOTT, once of Holmes County, Miss., now of Texas.]

How close can Christians walk with God?  
How free from sin and care?  
Can Christians live in constant touch  
With Jesus while they're here?

We read that Enoch walked with God,  
'Way back before the Flood  
Three hundred years—then why not we,  
Like Enoch, walk with God?

If we would live in touch with Christ,  
He must abide within,  
And sweetly rule our heart and life  
And save us from our sin.

We must surrender all to God,  
And live for Him alone;  
Then every blessing in God's Book  
Is ours through Christ the Son.

We must abide in Christ, the vine,  
And His commandments obey;  
Thus bear much fruit, and honor God,  
Then He will hear us pray.

In touch with Christ, God answers prayer,  
And gives us all we need;  
The Spirit will indite our prayer,  
And for us intercede.

Elijah lived in touch with God,  
His prayer controlled the rain,  
Brought fire from heaven and honored God;  
Like us, he was a man.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## S. S. Evangelist.

Bro. J. E. Byrd, the S. S. evangelist for Mississippi, has been with me at Crooked Creek, Calvary and Monticello, and he is surely the right man for the work. He has the matter well in hand, and will make you want a Sunday School, if you have none, and want a better one, if you have one. You need a visit from him, it will do you good.

Yours,  
J. P. WILLIAMS.



## Foreign Missions.

BY MISS ROBERTA GIVENS.

The old sayings: "Missions are a failure," "Nothing has been accomplished," are so weak that it may seem like time wasted to answer them.

Such remarks as these are made by those who live in utter ignorance of what has been accomplished, and what is being accomplished every day. For great results have blessed the labors of our missionaries. God has crowned them with great success.

But had there been no visible success up to the present day, the command is just as imperative:

"Go ye into all the world, and preach the gospel to every creature."

If we could, just for a moment, look into the home of the heathen, we would all be more willing to aid the perishing souls; we would cry with one accord: "Oh! for power to cross the ocean, and the perishing to save!"

America has sent missionaries to foreign fields for a century past, each year's report grows larger.

These reports bring such sad wailings from the poor heathen, that,

"Bitter tears of sorrow blind us,  
Tears of sad regret and care."

For I think of the great trials, our missionaries bear, in viewing the pitiful condition of the heathen. A heathen mother, who was once in a missionary meeting, heard the chapter on Jesus blessing the children. She listened with growing interest and pleasant surprise. She now realized where her five children, who died in infancy, were now at rest. Until this time she had thought them still suffering.

Another, hearing the word heaven spoken, asked in eager tones to be told its meaning, saying she had a son to die, while away at school, and someone had written to her of his death, telling her not to grieve for her boy for he had gone to heaven.

As she did not know the meaning of the word she thought him sick or sad. The missionary explained its meaning, and told her if he was there, he was now happier, than he would have been, had the Emperor taken him to dwell with him, which was the Chinese idea of highest happiness. These poor people know nothing of the sympathy of Jesus. They are sorely grieved as we, but still they cannot, as we do, rely on Jesus, they must trust to self.

Pause a moment, and think, my Christian friends, of what we today are enjoying. Then contrast our condition with that of the heathen. What would we do in time of sorest trials and deepest sorrows, without God's help?

We should not only be thankful, for such blessed hopes and promises. But we should cast off the base robe of selfishness, and try by some means to impart this peace and comfort to our heathen brother.

"When Jesus Christ summons you to his defense, let no base affection detain you in your home."

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"Whoever will abandon his house, or his father, or his mother, or his wife, or his children, or his inheritance; for the sake of my name, shall be recompensed, a hundredfold, and possess life eternal." The call comes from every direction, "Send some one to preach and teach," and there is no one to go.

Oh! Friends! Should we allow ourselves to think so much of self comfort. For—

"Satan tempts us with earthly treasures,  
Gold and silver, pleasures rare,  
But they who lift the fallen brother,  
Find the real treasure there."

Can we not consecrate a few brief years to our Savior's cause? Can we not in some way pay the debt we owe?

Oh, the sad, sad, condition of the soul that is satisfied with its own self, no hope! no looking forward to an experience of the incoming of joy into the heart! No Jesus as a friend, no rich Christian experiences that have been a blessed assurance of having been adopted into the fellowship of Christ!

O, the blessed experience which we enjoy! Do we appreciate it as we should? Do we love as we should the bestower of such blessings? Ah! No, if we did we would obey his commandments.

Obedience to God is the real test of our religious professions. This is the love of God that we should keep his commandments.

One sin is mastered, one temptation resisted, one duty performed, is dearer to God than the most costly sacrifices that were ever piled upon the altar. Then we should without hesitation answer duty's call!

"The work is great but sweet,  
We toil in our Father's field,  
Gleaners for Christ in your lonely toil,  
Take comfort here, though the work is great,  
And the Father's house lies over the hill,  
Where the sun of life goes down,  
There shall you find rest and the Father's smile  
Forever your work shall crown."

Look again into the heathen home, and you see souls perishing in the awful storm of despair, see the waves of death sweep over them. They go down to eternal ruin. And who is there to rescue them? Why did you not come to us before with this story?

These were the words of the chief of the Feejee Islands when he heard the story: "Why did you not come to us sooner?"

"Why did you not come to us sooner?"

"How long have you known this story?"

When he was told the white men had known it eighteen hundred years, he exclaimed in grieved tones, "Had you come to us sooner I would not have sacrificed my four wives and twelve sons to appeased the wrath of an imaginary God."

Oh, that pitiful wail: "Why did you not come to us before?"

A little dark-brown Indian girl  
Lay dying on her bed,  
No loving mother near to bless,  
Or raise her drooping head.  
Beside her lay her moccasins  
All gaily beaded o'er.  
Her bows and arrows, beads and toys,  
Upon the earthen floor.

A shadow lay on that young face,  
A cloud of doubt and fear,  
As she was groping in the dark,  
And shrank from danger near;  
She heard a step—a Christian man,  
Whom God had doubtless sent,  
Stood by the little maid, and o'er  
Her couch of suffering lent.

He took her burning hand in his;  
He told of Jesus' love;  
Oh how, to save our poor lost souls,  
He left his home above;  
He told how on the cruel cross  
His precious blood was spilt,  
And how the wondrous price was paid  
To cleanse us from our guilt.

"And did this Jesus die for me?"  
In eager tones she cried,  
"Oh, yes! for every soul on earth  
This precious Savior died."  
And in this glorious home above  
He has for thee a place,  
Where, robed in white, with children fair,  
Thou'lt see His lovely face.

"My Savior?"—such a look of peace—  
"Then I am not afraid."  
But how long have you known this tale?  
Questioned the little maid,  
"O! many years where white men dwell  
The little children sing  
The old, old story, o'er and o'er,  
Of Christ, our Savior, King."

"My mother died a year ago,  
And she was so afraid!  
My sister too, she feared the dark,"  
Whispered the dying maid:  
"If it be true your children sing  
This story o'er and o'er,  
Why did you never come to us  
And tell the tale before?"

The white man sadly bowed his head;  
His soul was rent with shame;  
I bring her question home to all  
Who hear the Christian name.  
He did not answer it to her,  
But when he raised his head,  
The youthful soul had gone to God;  
The Indian girl was dead.

Will not the countless hosts,  
From every tribe and land,  
Rise up in God's great judgment day,  
A vast, accusing band,  
If we, who know the story best  
Do not by tongue or pen,  
To every tribe in every land,  
Tell it all out again?"

To advocate and support Foreign Missions, is but to express our appreciation of the love of God the Father, and Christ our Savior. Christians who were full of the love of God and Missionary zeal carried the gospel to our ancestors, who were cruel benighted savages. And we, their posterity would have been the same, but for the love of God made known to us through missionary work.

Our Lord loved the heathen when he labored and sorrowed in the flesh. He loved the heathen when he agonized in the garden, and expired on the cross. Our ancestors were heathens then. Hence our obligation to send the gospel into all the world, rests not on the theory that we are the heathen anything. But that we owe all to Christ, for his great love.

Could we, with ink the ocean fill,  
And were the sky of parchment made,  
Were every reed on earth a quill,  
And every man a scribe by trade  
To write the love of Christ our Lord  
Would drain the ocean dry;  
Nor would the scroll, contain the whole,  
Though stretched from sky to sky.

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## From Texas.

The character of news, which would most likely interest you readers, does not seem very plentiful at this time. If I were to speak at length, of our plans of missionary work mapped out for this conventional year it might have the resemblance of boasting, when nothing of the kind is meant. Per capita, our people may not do more than other people. To illustrate my own church, a church of no mean ability gave last year for all purpose upon an average of \$1.12 per member. I would think this a fair average of other churches in the State, which is not at all extravagant giving. But when we plan to expend \$100,000, for State missions and pay to other interests in a like proportion it seems large, but we can do this and not strain ourselves, so as to see the stars.

## TEXAS IS NO LITTLE STATE.

Think of Texas having within her borders 265,780 square miles. Within this area there live 3,048,710 persons. Five States as large as Mississippi could be cut out of Texas, with enough left to make a State as large as South Carolina, and still enough left almost to make Rhode Island.

We have no large cities in Texas; so the great mass of her people live in the rural districts and are therefore producers, rather than consumers; so in the near future our people will be the richest in all this southland, no doubt.

At present there are only a fraction more than 11 persons to the square mile. If there were 100 to the square mile, each person would then have 3.25 acres upon which to live. At this rate Texas could support more than three million of people.

If the ratio of increase be as great for the next fifty years, as it was from 1870—1900, Texas will have a population of more than four millions. It is safe to say she can maintain ten millions, with less strain upon her resources, than Pennsylvania has in maintaining her six millions, or New York has in maintaining her seven millions.

We feel now, that our people are simply laying the foundation of our denominational work in Texas. What we are now giving to carry out our Lord's last command will seem but a pittance to our children, fifty years hence. But in our humble way, we are trying to lay the foundation, upon which we trust our children may build more extensively and wisely than we have been able to do.

## A RETROSPECT.

When we look back, we feel more and more, in honor bound, to give praise to the men, who in the long ago, came to Texas, before the days of the ranch and the miles and miles of wire fence, and before any Railroad engine ever pulled trains of cars over the extended plains. Honor to these men, because they brought with them their Bible and their Baptist principles, and planted churches and built schools and left them to us. Our people have not been entirely forgetful of the work of these men. One of our schools bears the name of *Burleson College*, and

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two others bear the name of *Baylor*, one Baylor University, the other Baylor Female College. We trust the day is not far distant when some impressive monument may be erected to others, whose names are too numerous to call.

But my letter is growing fearfully long. With the wish of a happy new year to the editor of THE BAPTIST and all the readers,  
I Am yours,

A. J. FAWCETT.

Farmersville, January 5, 1904.

## A Great Procession.

That found in the parable of the ten virgins. 'Tis great because it depicts a great reality; The march of the redeemed to glory. This throng has been passing since righteous Abel, Abraham, Isaac and Jacob, Moses, David and Elijah, with many more, honored the ranks; and John the Baptist, than whom a greater had not arisen until then, went before to tell of Him who yet leads his own to the marriage supper.

And oh, glorious Leader! He shows us His way, made plain with His toil and blood, and then supplies our lack with the strength of His grace to walk in it. He pours in oil, unseen to the eye, except as 'tis manifested in the Christian's light—a light sometimes bedimmed, but always seen.

The passage of this light-giving substance sometimes has much of shrinkage, owing to lack of knee pressure and the use of the Spirit's sword, and so, now and then, we step into a hole, or a little pitfall, and bruise our shin, and nobody is to blame but us.

Yet we have a great Leader, and we ought to march as erect as possible, and in as straight a line, that we may do credit to His name, in the view of a great "cloud of witnesses."

Lord help us!

J. E. PHILLIPS.

## Mayton.

I held my first service at Union on the second Saturday and Sunday inst., where I am succeeding my cousin, Eld. T. J. Miley. The congregations were not unusually large either day but we had good service and on Sunday took a collection for Foreign Missions, amounting to \$25, and more to follow.

This church is one of our very best country churches and was made what it is under the leadership of its former pastor, who served them nearly eighteen years.

I have been told that Bro. 'T. J.'s' predecessor resigned because the church was unwilling to promise him \$30 for his year's service—and he was a long way from the church. You can easily judge of their development—at that time. Now they pay over \$100, and more than that amount to the denominational work. In accepting this pastorate it is my purpose to "go forward"—to carry the church forward—but viewing the attainments already made, I almost feel, "Who is sufficient for these things?" But in the

"strength of the Lord, and in the power of His might," I go forth to do, if possible, "greater works than these," and while succeeding my cousin I hope to exceed him as pastor at Mayton.

D. JASPER MILEY.

Gunn, Miss., Jan. 12, 1904.

## Announcement.

Will you kindly give space in your columns to announce to prospective students of the Southern Baptist Theological Seminary that the second half session will begin on Monday, February 1st, 1904. Our courses of study are so arranged that they can be taken up with advantage at that time and the regular course pursued with a view to graduation or not as the student may desire. Students should be in Louisville on Saturday, January 30th, if possible, so as to begin with the class the first of the following week. I will be glad to correspond with any who desire further information on the subject.

E. Y. MULLINS, President.

## Natchez.

It may be of some interest to have a word from this place. I have been on the ground now a little more than a week, having occupied the pulpit two Sundays. The work seems to open up with real promise for the future. Congregations thus far have been good, and words of encouragement are heard from almost every quarter. The first Sunday night the Methodist and Presbyterian pastors came with their congregations to worship with us. This mark of kindness was noted with pleasure. The Ladies' Aid filled our pantry with enough nice things to last us a month or more. This indicates that the pastor is to be well fed for at least a while, and we have reason to believe that we shall not go hungry at any time.

The work as left by Bro. Butler is in fine condition and we hope to go steadily forward. There is yet much to be done all along the line, and at no distant day we intend to be fully organized for regular work. The Sunday School is the first thing that is to receive our attention, and we have set our mark for two hundred the first year. All other departments of church life will receive attention at the earliest possible date. I find Natchez full of possibilities for good work. The young men have hardly been touched so far as religious activity is concerned. This alone affords a fruitful labor to some one. There is no Y. M. C. A., but plenty of clubs and saloons, and these places are attracting the young men, while the churches are doing little or nothing toward enlisting their strength for God and righteousness. Again, our own church should establish a mission in a part of the city that offers speedy returns. This will be done just as soon as funds can be had for the work. Let the State Board get ready for lending a helping hand ere long.

Give us your sympathy and your prayers, and come to see us. We shall let you have a word occasionally.

E. F. LYON.



# THE BAPTIST.

\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY  
—BY THE—  
MISSISSIPPI BAPTIST PUBLISHING COMPANY,  
—AT—  
Jackson, Mississippi.

T. J. BAILEY, EDITOR AND MANAGER.

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## Prerequisites For Ordination.

The New York Permanent Council, composed of ministers of New York, to which reference was made in these columns last fall, appointed a committee at its last meeting to report on "The Scope of an Examination on the English Bible" for all candidates for the ministry. The committee consisted of these prominent ministers: W. C. Bitting, J. L. Campbell, W. A. Granger, E. S. Holloway, E. P. Johnston and C. S. Morris.

The committee, after two protracted sessions, and a very careful survey of the present situation, recommended:

"I. That examinations of a candidate for ordination be upon (1) his Christian experience; (2) his call to the Christian ministry; (3) his knowledge of the English Bible; (4) his views of Christian truth.

II. That in the examination on the English Bible no difference as to scope be made between graduates of theological seminaries and those who have not had such advantages, since some knowledge of the Bible is essential to qualify any person for entrance upon the Christian ministry. The council can easily adjust the minuteness of its examination to the educational history of each candidate.

III. That, as a minimum, the scope of the examination on the English Bible embraces: (1) The names and classification of the books of the Bible; (2) the contents of any book in the Bible; (3) biblical history, including principal biographies; (4) the life of Christ."

The scope may appear rather too broad, but it does seem that one who is to instruct and lead the people in doctrine and work should be able to stand the examination outlined by the committee.

However, we know some preachers who have been in the ministry for several years who could not even now, pass such requirements. Let it be distinctly understood that the scope of examination outlined relates only to the knowledge of Bible, and not to science or general literature. One

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can pass such an examination without ever seeing a college.

## The Revival.

In these days very much is being said by pulpit and press about the coming revival. Some point out the characteristics of differentiation. Dr. Lorimer, pastor at Tremont Temple, Boston, suggests two: "The reconciliation of modern culture with ancient faith," and "The interblending of spiritual enthusiasm with practical endeavor." He also points out that one prominent manifestation of this "practical endeavor" will be seen in an increased effort to save the young. He believes there will be a multiplication of agencies, not "organizations," that individual effort with individuals instead of individual effort with collections. Dr. Lorimer seems to be sound in his views, and is doubtless as near correct as any modern prophet. Let any legitimate and rational methods be used in soul-winning, just so the fundamental doctrines of the old Book are emphasized and relied upon by the worker.

It has been said, with no doubt much truth, that the recent revival has been too strongly marked by the emotional element. It is also contended that the coming revival will proceed more upon intellectual conviction.

The world will always have to have the great doctrines of the Bible preached, whatever the methods may be. The old doctrine and stubborn fact of sin must ever continue to be a leading article in the business of preaching the gospel to the lost. Jesus Christ, the only Savior, must be held steadily before the eyes of the sinner. The fact and perniciousness of sin must be pressed.

The vicarious death and triumphant resurrection are staple articles in soul-winning. And lying between this awful fact of sin and the substitutionary work of Christ as Savior, are numerous other doctrines which must be perennial in the preacher's stock in trade.

All the fundamental doctrines given, it will then devolve upon the soul-winner to supply in the wisdom that comes down to him from above, such ways of approach to the lost soul as circumstances shall in every case suggest. It is evident that persons of opposite make-ups must be reached from different approaches. It is the very fact that makes the Christian worker's task so difficult. The endless variety of temperament, taste, training and culture make a heavy draft upon the tact and resources of Christian workers. Because of the above truths, individualism—the individual worker face to face with the individual sinner—will strongly mark the coming revival.

Sinners must be brought to realize this condemnation. They must repent and believe, they must be pardoned and adopted. God will regenerate and keep. The sinner, saved by grace, is under obligation to be faithful in the service of his Lord in all respects.

A genuine revival is to be desired in all our churches during the year 1904. Let it

be borne in mind in the beginning of the year that the way to have a great "refreshing from the presence of the Lord," is to pray for it and labor for it.

## Notes and Comments.

The editor has spent most of the week in New Orleans on business.

Young Brother Holcomb preaches every Sunday to the Duttonville mission, Jackson.

Rev. B. G. Haman has removed to Winona and will serve churches contiguous to Winona.

Rev. Joseph Jacob goes from Centerville to Gillsburg. His field at present is Gillsburg and Amite.

Natchez expects at no distant day to establish a mission at some convenient place. This we are sure will soon be a necessary thing.

In a former issue we said that Pastor Yarbrough was entering upon his fifth year with the First Church, Jackson. We should have said, he enters upon the sixth year.

The Busy Bees of the First Baptist Sunday School, Jackson, had a delightful as well as profitable meeting on last Sunday evening. The hour was spent in repeating scriptural verses, song and prayer. Little Evon Barber of Biloxi gave us several beautiful readings. At some future date an outline of this work will be given.

The payment of the debt of \$5,500.00, that rested upon the Orphanage six months ago, is a matter of devout congratulation. But there is danger in this hour of joy over our achievements. We may feel that the day is ours, and relax our efforts. This we must not do, as the Orphanage will need several hundred dollars with every passing month. It is very desirable that the management should be able to go through the spring and summer without borrowing money. All interest accounts should be kept down in our denominational benevolences. They are discouraging and make it necessary for us to raise more money.

The effort of Georgetown College, Ky., to raise \$75,000 on endowment fund was not successful. The Recorder, which is in a position to know, says, "that the full \$75,000 has by no means been reached." Dr. Taylor, the president, has been to New York, to secure Mr. Rockefeller's consent to extend the time for completing the \$75,000 to June 1st, the 75th anniversary of the college. Mr. Rockefeller has not yet signified his purpose to do so. "The rumor" that four Baptists were going to give \$10,000 each, did not materialize. The largest gift was \$2,000 from J. W. Appleton, of Lexington. It is altogether probable that the time-limit will be set forward to meet the wishes of the friend

of the college, in which event the \$75,000 will in all probability be raised. Kentucky Baptists are a numerous and great people, and surely will not fail.

Dr. A. C. Dixon in *The Watchman*, is responsible for the statement that the "religious condition of New England is not hopeful" and that "those who have the best means of knowing" say "that more than six hundred evangelical churches in the village and country districts are closed." He accounts for it in the fact of the reaction against Puritanism. He says that liberal writers and speakers have abused puritans for their "narrow bigotry," until morality with some has ceased to be held as good form. There is doubtless something in his reason for this State of affairs, but more in the fact that the "heart is desperately wicked." As he suggests, the remedy lies in the earnest, continuous preaching of a full gospel to lost sinners. Christ did die for sinners. The vicarious element in the atonement needs especially at this stage of religious progress to be emphasized. The salvation of sinners does not depend upon finished dissertations on Ethics, aesthetics or sociology, but upon preaching the old truth that men are sinners and that Christ died for sinners.

Rev. I. P. Trotter closed his second year's work with the First Church, Hattiesburg, with 1903. From what we gather from their record of work we are impressed that they are doing something. During last year they received 171 additions and gave \$1,221.00 for missions. An interrogation point will intrude itself here. How much does this church lack in these two respects of being the banner church? During the two year's of Bro. Trotter's pastorate there they received 313 members, 94 of whom were by baptism. They were sustaining three mission stations, until recently when one of these was organized into the Columbia Street Church, of which Rev. M. J. Derrick is pastor. This church has a house of worship paid for which cost them \$1,250.00, and was occupied by the congregation last Sunday. This church drew from the First Church 20 members, leaving in the mother church 509 members. The First Church is making a record as an anti-ball, anti-card, and anti-theatre church. They contend for entire separation of the church and the world.

Following is the copy of the Hepburn-Dolliver bill—of which liquor men say "if it passes Congress it will be the hardest blow the liquor traffic ever had."

## HEPBURN-DOLLIVER BILL.

Be it enacted, etc., That all fermented, distilled or other intoxicating liquors or liquids transported into any State or Territory for delivery therein or remaining therein for consumption, sale or storage therein, shall, upon the arrival within the boundary of such State or Territory, before and after delivery, be subject to the operation and effect of the laws of such

State or Territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquors or liquors have been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

Sec. 2. That all corporations and persons engaged in interstate commerce shall, as to any shipment or transportation of fermented, distilled or other intoxicating liquors or liquids, be subject to all laws and regulations with reference to such liquors or liquids or the shipment or the transportation thereof or the State in which the place of destination is situated, and shall not be exempt therefrom by reason of such liquors or liquids being introduced therein in original packages or otherwise. But nothing in this Act shall be construed to authorize a State to control or in any wise interfere with the transportation of liquors intended for shipment entirely through such a State and not intended for delivery therein."

THE BAPTIST takes the liberty of publishing the following extract from a private letter to the editor from Rev. Wm. J. Williams, the popular pastor at Hazlehurst. He is a modest man and we ask his pardon for this liberty, and he is a good man and we are sure he will grant it. "I have been in Mississippi now over two years and I feel thoroughly naturalized. I have learned to love and esteem most highly the Baptist brotherhood in the State. They are a noble set, doing a good work, steadily and quietly, pressing forward to greater and loftier achievements. I believe our next convention will show forth glorious results.

I don't know that I have the best church in the State, but surely it must be one of the best. I am sure no pastor is more fortunately situated. Many are the expressions of love and appreciation that are constantly coming to me from my noble people. God help me to do my best. I believe I am doing my best preaching and best work. I am no tramp, but a settled Mississippian, with my heart fixed. Here I am resolved to stay, until the brethren drive me away. Our congregations are good, and growing steadily. With the new year, I commenced a series of Sunday night sermons on The Life of Christ, which seem to be taking hold of the people generally. It is a new feature for me, but I shall spare no pains to make it a success. A young married woman was recently received for baptism, and, with two others, is awaiting the administering of the ordinance.

On New Year's day the pastor and his wife gave a reception to the membership and friends. It was a very pleasant occasion to us. Several presents were lovingly and generously bestowed—among them, a handsome set of china and a Globe-Werthe book-case.

I wish our editor could have been with us. Come down some Sunday morning and preach for us. We will do our best

## THE OLD RELIABLE



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for you. My deacons and finance committee are hard at work just now, trying to bring about a general revival in church finances. We want a treasurer, and not simply a treasurer. All churches ought to have both, and can, if they will. God bless you in your great work. Very cordially."

## Rev. Wm. J. Mahoney.

The Calvary Baptist Church Vicksburg is to be congratulated upon being able to secure the services of Rev. Wm. J. Mahoney of Kentucky. The Baptists of Mississippi will welcome him gladly and will soon feel the influence of his character and ability in the field of work he has entered. I now look for great things from Vicksburg—with two spiritual and able ministers—"our own dear Bro. Sproles and the Man God has sent to stand with him as a bulwark of strength against the powers of wickedness in the city.

Bro. Mahoney has been honored of the Lord in all his work both as a pastor and in his evangelistic services. I quote from a paper of Knoxville, Tenn.

"Rev. W. J. Mahoney, Carlisle, Ky., has been called to the pastorate of the First Baptist Church of Knoxville, Tenn.

"Mr. Mahoney is an able, earnest and eloquent preacher and Kentucky hates to give him up. . . .

"Mr. Mahoney's wife was Miss Virginia Stanton (daughter of Maj. Henry T. Stanton), and is a sister of Mrs. J. Gray McLean and Mrs. Robert Boyd Robertson of this city."

Bro. Mahoney could not accept the Knoxville call because of his wife's health who needed a milder climate, she being a sufferer from chronic sore throat. We hope that both the physical atmosphere as well as the spiritual and social atmosphere of Mississippi will prove so congenial to both Brother and Sister Mahoney that they will give our State the full force of their young, vigorous lives.

May God bless you, Bro. Mahoney and the people to whom the Lord has sent you to minister.

Faithfully yours,  
ELBERT S. POOL JR.  
Hermanville, Miss., January 11, 1904.



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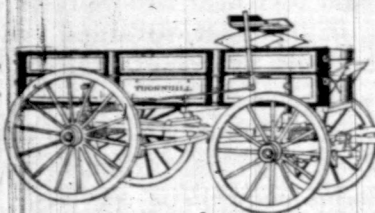
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Leave Jackson:	3:35 p. m.	4:30 a. m.
Leave Hattiesburg:	7:05 p. m.	8:10 a. m.
Arrive at Gulfport:	10:00 p. m.	11:15 a. m.
No. 2.	No. 4.	No. 6.
Leave Gulfport:	7:10 a. m.	3:45 p. m.
Arrive Hattiesburg:	10:30 a. m.	6:55 p. m.
Arrive at Jackson:	2:10 p. m.	10:25 p. m.

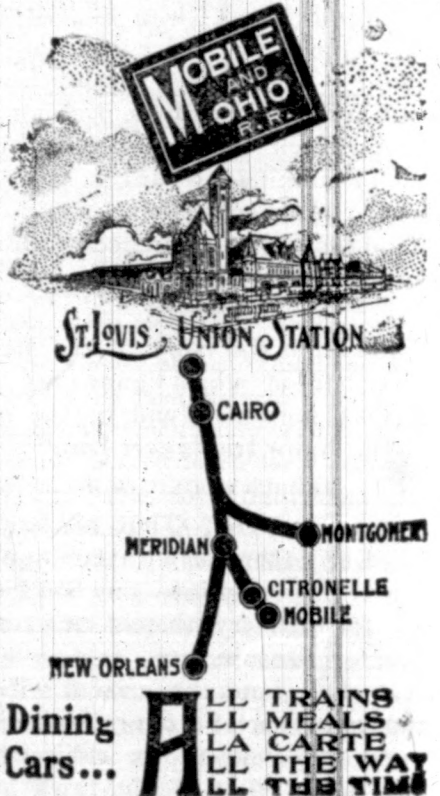
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We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

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for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contrived a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude, whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home; be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments, to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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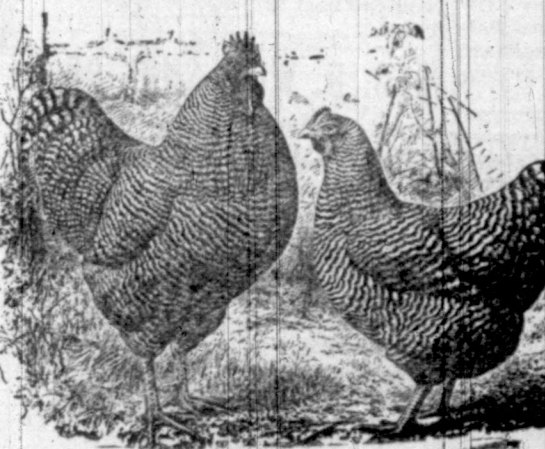
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## B. Y. P. U.

The Daily Readings.  
For Week Ending January 31.

Monday 25. Jeremiah 24. Judah's captives good and bad figs. Compare Amos 8:1, 2.

Tuesday 26. Jeremiah 34:1-10. Servants released in face of siege. Compare Lev. 25:39-46.

Wednesday 27. Jeremiah 37:1-10. Siege raised to beat back Egypt (v. 5). Compare Isa. 31:1-3.

Thursday 28. Jeremiah 37:11-21. Jeremiah arrested and imprisoned. Compare 2 Chron. 18:26.

Friday 29. Jeremiah 34:11-22. Chaldeans again invest Jerusalem (v. 22). Compare Jer. 37:8.

Saturday 30. Jeremiah 30. Captivity not to be perpetual (v. 18). Compare Jeremiah 32:44.

Sunday 31. Conquest Meeting. Pioneer Baptist Work in America. Alternate Topic. Every Christian called to be a Missionary. Luke 24:44-49.

S. S. Lesson. Jesus Calls Four Disciples. Luke 5:1-11.

## Memory Verses For Soul Winners.

GREENVILLE, MISS., B. Y. P. U. C. C. C.

I. The Soul Winner's Commission.—Matthew 4:19; Proverbs 11:30; 1 Cor. 9:22; Daniel 12:3; Psalm 126:6; James 5:20; 1 Thess. 2:19, 20.

II. Whom are we to seek to save?—Luke 19:10; Romans 3:23; Ezekiel 18:4; Galatians 3:23; James 2:10; Matt. 12:30; John 3:36.

III. A Sinner Needs a Savior.—Acts 4:12; Galatians 2:16; Tim. 2:5, 6; Psalm 143:2; Romans 10:3, 4; Acts 13:38, 39; Eph. 2:8, 9.

## A Homely Illustration.

When you get a sliver in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it will fester and give you a lot of trouble. Remove the cause and the pain will stop. It's the same way with the whole body. When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click in the message whose letters spell "danger—send relief." Some people, when they get a headache, rush to the drug store and swallow some powerful tablet or powder which sets the heart to thumping and the blood racing around the body at a terrific rate. Do you? Other people take strong purgatives which rip and tear through the stomach and bowels leaving them irritated and sore. Do you? Still other people take Vernal Palmetto (formerly known as Vernal Saw Palmetto—Berry Wine). It is a sensible remedy to use. It removes the cause of the trouble. It helps the stomach and bowels to get rid of poisonous waste matter by stimulating their natural muscular action. It tones up and strengthens the nerves; it enriches the blood and builds up hard, healthy tissues. Only one small dose a day is required to permanently cure ailments of stomach, liver, bowels, heart, kidneys and blood. Try it before you buy. Write us for a free sample bottle. It will do you good. Promptly sent postpaid. Formula sent in every package. Address, Vernal Remedy Co., 542 Seneca Building, Buffalo, N. Y. Sold at all druggists.

IV. Jesus is waiting to save the lost.—Matt. 11:28-30; John 15:13; Mark 2:17; John 5:24; 1 Peter 2:24; John 6:37; Revelation 3:20.

V. God is Anxious to Save the Lost.—John 3:16; Romans 5:8; Titus 2:11; 2 Peter 3:9; Romans 2:4; Isa. 30:18; Ezekiel 33:11.

VI. The Holy Spirit pleads with the Lost.—1 Cor. 12:3; 2 Cor. 3:6; John 15:26; John 16:13, 14; John 16:8; 1 John 5:6; Revelation 22:17.

VII. Other Voices Speaking to the Lost.—Rev. 22:17; Luke 15:10; Luke 16:27, 28; Psalm 77:3; Psalm 119:71; Luke 14:23; Hebrews 4:12.

VIII. The Doom of the Lost. Ezekiel 18:20; Romans 6:23; James 1:15; 1 Peter 4:18; John 3:36; Psalm 9:17; Revelation 20:15.

## Mississippi Legislature.

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## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

## Mrs. Sarah Griffith Walker.

Sister Sarah Griffith Walker was born in Covington county, Miss., April 4th, 1833. Her mother having died when she was quite young, her oldest sister, then living in Lawrence county and the wife of Brother Isaac Williams, took her where she grew up to womanhood, and was married to Deacon R. Walker, January 24th, 1850. Joined the Baptist church at Hebron, Miss., October 22nd, 1853. Died at her home at Mendenhall, Miss., November 30th, 1903, and was buried in the town burying ground at Mendenhall.

While her aged husband, her five daughters, four sons, two brothers, one sister and many others are sad because of the separation, they rejoice that her faith was "steadfast, unmovable," and that she "abounded in the work of the Lord." Mother Walker was one of the most faithful servants of God that the writer of this has ever known.

R. D. DUMMOND.

## Married.

In Blue Mountain, Miss., on January 3rd, 1904, Mr. N. H. Wren to Miss Lillie Anderson. On the same day, Mr. J. W. Barnes, of Baldwin, Miss., was married to Miss Lillie Layson at the home of the bride's father, three miles north of Blue Mountain. On the 10th of January Mr. R. E. Hodges was married to Miss Eugenia Fryar, both of Clarksburg, Miss. The ceremony was performed in each of these marriages by W. E. Berry.

## Trull-Johnson.

At the Burrage home on Thursday evening at 8:30 o'clock, January 14, 1904, Mr. Gerald O. Trull and Miss Minerva C. Johnson, Pastor A. J. Miller officiating.

## Garton-Benton.

At the home of the bride's parents, Columbus, Miss., on Thursday evening at 8 o'clock, January 14, 1904, Mr. C. P. Garton and Miss Viola Benton, Pastor A. J. Miller officiating.

## Prowell-Edmonds.

At the home of the bride, Columbus, Miss., on Wednesday evening, January 6th, 1904, Mr. James D. Prowell and Miss Mattie B. Edwards, Pastor A. J. Miller officiating.

## Woollard-Brown.

Mr. Ray L. Woollard and Miss Willie D. Brown were married at the bride's home, near Longtown, Miss., December 27, 1903, the writer officiating.

R. L. BUNYARD.

## Tucker-Miller.

Mr. Jeff. D. Tucker and Miss Clara Miller were married at the bride's home, near Chulahoma, Miss., December 30, 1903, the writer officiating.

R. L. BUNYARD.

## Kibbler-Haynes.

Near Oakland, at the home of the bride, January 3rd, 1904, by Elder H. W. Rockett, Mr. Oliver P. Keating, of Pleasant Grove, Miss., to Miss Lena Williams, of McRose, Miss. These young people went to make their home at Pleasant Grove, where the groom is in business.

W. L. HARGIS.

## Keating-Williams.

In Peach Creek Church near Sardis, Miss., January 6th, 1904, by Elder H. W. Rockett, Mr. Oliver P. Keating, of Pleasant Grove, Miss., to Miss Lena Williams, of McRose, Miss. These young people went to make their home at Pleasant Grove, where the groom is in business.

## Siddon-Truitt.

At the residence of the bride's father, Mr. H. H. Truitt near Owens, Holmes county, Miss., at 6:50 p. m., January 10, 1904, Mr. S. Siddon and Miss Lula Bell Truitt, the writer officiating. Mr. Siddon is a very fine young man and is to be congratulated in winning the heart of such a noble Christian girl as Miss Lula Bell. May God bless them.

J. T. ELLIS.

## Jackson-Causey.

At the home of the bride's father, Hon. W. L. Causey, on the night of the 14th, Mr. Wallace Jackson and Miss Mamie Causey were married, the writer officiating. Mr. Jackson is one of the very best families in this part of the State and a successful planter. Miss Mamie is of noble parentage, and best of all they are both devout Christians and active members of Berry Church. May heaven's richest blessing accompany them through life's journey.

J. J. WALKER.

Berwick, Miss., January 15, 1904.

## DRAKE'S PALMETTO WINE.

A complete medicine and tonic for immediate relief and absolute cure of Chronic Stomach Troubles, Flatulency, Constipation, Liver and Kidney Congestion, Inflammation of Bladder and Catarrh of Mucous Membranes. When used for the cure of Bright's Disease, Diabetes and female troubles, it cures to stay cured and promotes health and vigor. One tablespoonful, once a day, establishes a perfect cure and is a wonderful tonic for the appetite and nerves and enriches the blood. Seventy-five cents at Drug Stores for a large bottle and dollar size, but a trial bottle will be sent free and prepaid to every reader of THE BAPTIST who writes for it to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. Simply send your name and address, with request for one bottle of Drake's Palmetto Wine prepaid, free of charge.

## Cross?

Poor man! He can't help it. It's his liver. He needs a liver pill. Ayer's Pills.

Want your mustache or beard a beautiful brown or rich black? Use **Buckingham's Dye**  
50c. of druggists or P. Hall & Co., Nashua, N. H.

Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by The Jones Drug Store. Mail orders promptly filled.

**WRIGLEY ENG CO**  
DESIGNERS  
ENGRIVERS  
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ATLANTA, GA.  
LAKESIDE BUILDING  
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## GOOD POSITIONS

For Capable Youths.

The business world is daily calling for young men of ABILITY. The best investment you can make, young man, is in a good

## Business Training

Such as is received in a course at

## Jennings' Business

College. 20 Years Continued Success No Vacation.

## It Qualifies

and sends out the best bookkeepers, bank clerks, cashiers, etc., many of them receiving salaries from \$1,000 to \$3,000 per year. And you can too!

Indorsed by the best business men of the city and State. Write for circular.

Address **R. W. JENNINGS,** Jennings' Bus. College, NASHVILLE, TENN.

## The Little Doctor.

Nothing Like It.

A WONDERFUL REMEDY.



For the Prompt Relief and Speedy Cure of Cold, Catarrh, LaGrippe, Hay Fever, Asthma, Headache, Bronchitis, Sore Throat, Hoarseness and all Head, Throat and Lung Diseases.

Kills germ diseases. Always ready for use. Convenient. One minute's use will convince you. Will last three years. Refilled for 20c. Indorsed by all physicians. Thousands of testimonials. Agents wanted. The best seller on earth. Every one guaranteed. Write for terms and circulars.

Price 50c. Postpaid. Remit by money order or stamps.

**BAPTIST AND REFLECTOR,** Nashville, Tenn.

\$100.—Dr. E. DeChon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

## MARDI GRAS, FEB. 18-24.

Low round trip rates via Mobile and Ohio Railroad to New Orleans and Mobile. For all particulars apply to your home agent or write Jno. M. Beall, M. & O. R. R., St. Louis.

**Southern Girl SHOES.**  
THE BEST SHOE IN AMERICA FOR \$2.00  
TAKE NO SUBSTITUTE  
IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

**CRADDOCK-TERRY CO.**  
LEADING SHOE MANUFACTURERS OF THE SOUTH.  
LYNCHBURG—VA.

## Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

## "Nothing More Dangerous"

Than a neglected cough," is what Dr. J. F. Hammond, professor in the Eclectic Medical College, says, "and as a preventive remedy and a curative agent, I cheerfully recommend Taylor's Cherokee Remedy of Sweet Gum and Mullein." At druggists 25 and 50 cents.

## Chas. A. Barber, M. D. SPECIALIST.

Treats all Diseases of the Eye, Ear, Nose and Throat.  
OFFICES CENTURY BUILDING.  
JACKSON, MISS.

My Select Prize Cotton is King of all others for large yields. Its record is not equalled at the Georgia and Mississippi Experiment Stations by any other variety. Ranked first at Mississippi Experiment Station 1902 and second 1903. Gives great satisfaction everywhere. Write for circulars and prices to W. B. F. Lewis, Lewiston, La.

## W. B. Thomason, M. D. Physician and Surgeon.

Residence 201 North State Street.  
Office in Century Building, third floor.  
Telephone at residence, No. 623.  
Office Hours 9 to 11 a. m., 2 to 4 p. m.

**Christian People at the World's Fair.** If you contemplate attending the World's Fair read the special offer made by the management of the Epworth Hotel Company in their advertisement on another page. This hotel has the endorsement of churches and ministers everywhere.

## TENTS NEW and SECOND HAND FOR SALE or RENT.

There are no tents that we cannot build. Our Specialty is Gospel Tents.

Try one of our Water and Mildew proof tents. They will not rot. We want to quote you prices.  
**M. D. & H. SMITH,** Dalton, Ga.



## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## Program.

## January 1904.

Programs are suggestive only. Selection of additional hymns, subjects of prayer, etc. are left with the Society.

Subject: Woman's Missionary Union.

"Prayerfully, hopefully, greet the New Year."

1. Song Service of Praise.  
2. Bible Reading: The Obligation of a Blessing: Isa. 43:10; John 15:16; Eph. 5:6-8; 1 Peter 2:9; Matt. 5:13-16; Rom. 12:1. 2. Seed Thought: Christ gives the best. He takes the hearts we offer and fills them with His glorious beauty, joy and peace; and in His service as we're growing stronger, the calls for grand achievements still increase."

3. Praise "Forget not all His Benefits. Petition: That a New Year may begin in our hearts, a year in which we shall do more for God's glory."

4. Items from Annual Report of Cor. Sec. W. M. U.

5. Worth Reaping—Ninety Thousand Dollars, the aim of W. M. U. for 1903-1904. Only four months of the Conventional Year remain. Are we doing our best?

6. A New Year's Talk on the motto of W. M. U. "Go Forward." Suggestive: At a critical moment in the battle of Waterloo, the Duke of Wellington sent out the command, "Advance all along the line" and because the order was obeyed, victory was won.

7. Business, etc.: Results of Christmas Offering.

8. How to Freshen Up a Society Leaflet by Mrs. Thomas P. Bagby.

9. Plan to make the Society "Ideal" this year, remembering the higher the aim, the greater will be the achievement.

10. Recitation: "Another year is Dawning," by F. R. Havergal, followed by a chain of prayer for the General Organization, W. M. U., State Organization, Local Societies, the Uninterested.

## From Hazlehurst.

It is with happy hearts we read in the Missionary Journal, and State papers, the approval of the Southern Baptist Convention, of the noble work done by our ladies of the W. M. U. Our Society here at Hazlehurst claims their part of the praise for the past year's work. God has so wonderfully helped us to do to his glory. About one year ago, we undertook the carpeting of our church with a beautiful velvet carpet, at a cost of over \$500; besides our mission collections, endowment pledge, helping to put music books in the Sunday school and numerous other small things. The first

work on Jan. 1904 finds the carpet paid for, the society clear of debt, and \$20 to our credit in the Bank. Sisters, do you not think we ought to rejoice? This year, we undertake greater things for God and push on for the goal in view. Indeed we are proud of our church, and noble whole-hearted pastor and wife, and we have a right to be. Since our grand meeting last fall, conducted by Bro. W. Y. Quisenberry, our church has been growing rapidly. There have been several additions to the church. There is a bright band of forty-five Sunbeams, and a Bible reading class. Our pastor is preaching a series of sermons on the life of Christ, which is being heartily enjoyed by old and young. Our W. M. U. observed this week as a week of prayer and self-denial. Indeed it has been a feast of good things. Each day, we have spent one hour studying about and praying for missions. At the close, we feel much more enlightened, and better equipped to go forward. In future, may our motto for the new year be—"Undertake great things for God, and expect great things from God."

Yours in the faith,

C. B. B.

Hazlehurst, Miss., Jan. 8, 1904.

CONROE, TEXAS, DEC. 30, 1903.

Mrs. R. A. KIMBROUGH, TUPELO, MISS.

MY DEAR SISTER:—The Box shipped to us by your excellent society was received by us about a week ago, and would have been acknowledged by us before this time, but for the reason, I had to leave home at 3 a. m., after opening the box at 7 or 8 p. m., of the same night, to meet my appointment at Pasadena, 10 miles South of Houston, and have been away continuously ever since till today. We beg pardon for the delay.

The box was quite a while on the road, but truly it was worth waiting for; and surely, no poor missionary ever received anything nicer, and more beneficial to himself and family; and I doubt if any home was ever made more happy by anything of the kind, than mine was by the contents of that box. I wish we had words to describe the feeling of gratitude filling our hearts with thanks to you, and to God, who put it into your hearts to bestow such benefits upon us.

While language is inadequate to express the gratefulness of our hearts, the Lord knows how

humble and thankful we are, and He who said, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me"—also said, "It is more blessed to give than to receive"—and I feel assured He will bless and reward you and the good sisters of West Judson Association for your kindness and benevolence toward one of His unworthy servants and his loved ones; and you will know when we all know, as we are known, how near and dear you have made yourselves to us in this act of kindness. Oh, what a joyous evening we had in opening that big box! The nice clothing, shoes, hats—and those new and beautiful quilts and blankets and pillows, towels and many pieces of new cloth of various kinds, with quite a variety of much needed groceries will all stand as evergreens in our memory to the praise and glory of the good women of God in West Judson Association.

Everything fit almost perfectly except the suit intended for Frank, our oldest boy. The suit was too small, but we hope to exchange it for a larger suit. He is growing very fast.

After the joyous examination of all in the Box, we bowed down in tears of thanksgiving and prayer to Almighty God to bless the givers, and we fully believe He will do it.

I wish I had time to tell you about much of the work and field of your servant, and how we are getting along with it. But I will have to defer this to a later time, and if I become so absorbed in the work as to neglect my duty to you in this respect, I hope you will remind me of it. I will say this much, anyhow: We have a very hard and difficult field, but prospects are brightening, and we feel encouraged to press forward in the work. It is the Master's work, and nothing is too hard for Him. We are only His servants working as best we can under His direction.

Again asking God's blessings on you, we beg an interest in your prayers for your unworthy servants.

J. F. MCLEOD AND FAMILY.

DEAR MRS. JOHNSON: The Ladies observed the week of prayer last week, also it is our custom to have only four meetings we double up the program and get the seven lessons in.

We only had two meetings, one day we were rained out, the next one of the most prominent

men died and every one was all excitement. Everyone enjoyed the meetings we held and was anxious for the others. All were helped and our eyes were opened to the needs of the difficult fields. I hope that seed was sown that will bear much fruit for the Master. Our president hopes to receive a nice little sum.

We have only four ladies that will lead. Others will read or sing and play, taking part that way, and getting a blessing.

We hope to be able to report a good meeting in March, am praying for it and ask you to join us. Am glad that you publish the monthly programs as you do, for we find that we can use it better.

May God's blessing be upon you is the prayer of one of your readers.

L.

Lexington, Miss., Jan. 10, '94.

The Ladies Missionary Society of Starkville met and elected the same officers for another year: Mrs. Glenn, president; Mrs. Carrol, Secretary, and Mrs. Walker Treasurer. With such efficient officers it will be no surprise to any one to know we are moving forward in all departments of the Convention Boards's work. Our collections for the past year is \$185; a considerable advance on last year's report. We are observing this week as week of prayer and laying out work for the coming year. My prayer is that we may all make this a year of more consecrated work for our Master.

(Mrs.) M. K. THORNTON,  
Starkville, Miss.

## There's Health IN Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

## Mozley's Lemon Elixir.

Made of Lemons.

## TEMPERANCE.

BY W. M. PATTON.

### What Drink Did for One of Uncle Sam's Boys.

BY CHAS. T. YOST.

Recently while crossing on the ferry from Jersey City to the New York side, a sailor, one of Uncle Sam's boys, stepped up to me wishing to sell a watch guard. It was beautiful, made of white silk; yet he wanted to part with it for the paltry sum of one dollar and a half. And why? That he might pay a debt at a saloon. Physically, he was a splendid specimen of manhood, tall and broad shouldered, weighing nearly one hundred and ninety pounds, but yet his face depicted suffering and deep wrinkles appeared on his face. Then, by questioning him, I received the following story, which I here give to you word for word, as near as I can remember, hoping that it may reach the heart of some one.

"Son, don't you want to help me out? I want to sell this watch guard. I owe a bill at a saloon, and being that I contracted that debt, I feel obligated to pay it, even if it is to a saloon."

I complimented him on his honesty, and asked him to what ship he belonged. "The Indiana," was his reply. "Some people have an idea that all sailors are the off-scouring of the earth, but

## Lamp-chimneys that break are not MACBETH'S.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.  
MACBETH, Pittsburgh.

### 4 New Books.

Sin; 32 pages.....\$ 10  
Sin, Salvation and Service;  
Their Relation, etc.; 112 pp.....25  
Love the Greatest; 84 pp.....20  
After Death Where and What?  
Cloth, 153 pp.....50  
Last three, 340 pages.....95  
Special for Christmas and New Year Gifts.  
The last three, 2 sets to one address, \$1.  
One set, 60 cents. Sin, in any quantity, half price. All prepaid. Address  
J. B. MOODY, Pewee Valley, Ky.

## Hair Splits

"I have used Ayer's Hair Vigor for thirty years. It is elegant for a hair dressing and for keeping the hair from splitting at the ends."  
J. A. Gruenfelder, Gratiot, Ill.

Hair-splitting splits friendships. If the hair-splitting is done on your own head, it loses friends for you, for every hair of your head is a friend.

Ayer's Hair Vigor in advance will prevent the splitting. If the splitting has begun, it will stop it.  
\$1.00 a bottle. All druggists.

If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

### Another Improvement in Passenger Train Service on the Queen and Crescent Route.

Commencing Sunday, January 10th, trains 7 and 8 will run through between Birmingham, Ala., and Shreveport, La., carrying as heretofore first-class vestibule coaches and Pullman Buffet Parlor Car. This train connects at Birmingham with trains between Atlanta and Birmingham in both directions.

This new arrangement will afford the traveling public an additional facility which has been greatly needed for a long time, and will no doubt meet with very liberal patronage.

The management of the Queen & Crescent Route, always desirous of affording the public the very best service possible, has embraced the first opportunity to make this improvement.

it is false." Then with a pathos in his voice that touched me to the quick, he continued: "My mother is a God-fearing, praying Christian, God bless her. I have three sisters, the best the sun ever shone on, but I am the black sheep of the family. I had a splendid wife, as true and loving as it is possible for a wife to be. I had a beautiful child, which was the joy and pride of the home, but—but—I am divorced." This he said with tears in his eyes.

"I have been home two days of my furlough recovering from my weakness, brought on by drink. I am now on my way back to the navy yard, although my time is not up till morning. I have signed the pledge and I am going to reform. Young man, never touch a drop of any intoxicating liquors." Then, turning to my younger brother, he said: "You are young yet, you do not know the awfulness of temptation, God grant that you never may. Oh, to be a boy again! Oh, for another chance!"

Till my dying day I shall never forget the look of anguish that passed over his face, as he thus

ruminated over his past life.

"I have seen some of the saddest sights ever mortal man was privileged to witness right over here in the navy yard," he said. "Some of the finest fellows I have ever known have died one after another in the straight jacket, drink being their only fault."

As the ferry reached the slip he left us with that look of longing still on his face. That man had reformed, and but for us, we who give the devil his license to ruin men's souls, would have been on his way to heaven, but tempted, fell.

Later, out on the street, I saw him pull a bottle from his pocket and hilariously lift it to his lips, bought from some accursed saloon.

How long shall we license the devil to break mother's hearts, wreck the lives as well as the souls of our fellow creatures, fill our courts with divorce suits, and our jails with criminals? How long no one knows, but may God grant that we may have a great awakening in the very near future.

## A Business College of Reputation.

### The Southern Shorthand and Business University Atlanta, Ga., Moves Into an Elegant Home.

The oldest, largest, and best Business College in the South, the Southern Shorthand and Business University, of Atlanta, Georgia, is now moving into a new and elegant home on the Viaduct, which is right in the very heart of Atlanta, and its Mid-winter Sessions will open there on December 30th.

This College ranks second to none in the United States in points of completeness and thoroughness of curriculum and accoutrements of quarters. It has the largest patronage in the South, annually enrolling over 500 students.

It places its graduates in positions receiving from fifty to sixty applications monthly from business men for book-keepers and stenographers.

Write for Catalogue. Address A. C. Briscoe, Pres., or L. W. Arnold, Vice, Pres., Atlanta, Ga.

"Once Grown Always Grown"  
The Maule motto for more  
than 25 years. My new

## SEED BOOK for 1904

Cost over \$50,000 to publish. If you have a garden you can have a copy for the asking. Send a postal for it to  
Wm. Henry Maule, Philadelphia, Pa.

## Cotton Must Have Potash

Potash is an essential plant food which must be added as a fertilizer

or the soil will become exhausted, as is true of so many cotton fields.

We have books giving valuable details about fertilizers. We will send them free to any farmer who asks us for them.

GERMAN KALI WORKS,  
New York—98 Nassau Street, or  
Atlanta, Ga.—22½ So. Broad St.

## FREE

Dr. Marshal Beatty, the Nose, Throat and Lung Specialist, of Cincinnati, recently completed a series of trial treatments of his Antiseptic Medicated Air Cure on one hundred patients; some were consumptives in the lowest emaciated stages, others of a catarrhal, asthmatic and bronchial nature. The record of each patient kept by the Doctor as the home treatment progressed, was very interesting. The most remarkable and gratifying features in connection with the treatment was the rapid healing of the cavities and tubercles of the lungs and the raw, ulcerated surface of the mucous membrane of the entire breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catarrhal, bronchial and lung troubles. In his account of it, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and expelled from the system, and the disease is arrested and cured by removing the cause."



To introduce and prove beyond doubt that this great treatment will cure Consumption, Bronchitis, Asthma, Catarrh and Weak Lungs, Dr. Beatty has decided to make another test offer to others of a **Full Month's Treatment, Free**, including Inhalator and all medicines complete, exactly as shown in illustration. The Doctor will keep in close touch with all patients during the progress of the treatment, and will make no charge for his professional services, consultation, and the necessary correspondence. When Dr. Beatty makes such a liberal offer as this, thereby saving patients the large sums they usually expend for medicine, advice, prescriptions, consultations, etc., there can be no excuse why sufferers should hesitate to put his treatment to the test. Do not delay, but write at once, addressing Dr. M. Beatty, 256 West 9th St., Cincinnati, Ohio, and tell him the nature of your head, throat or lung trouble, and how long the disease has had a hold on you. This test course is intended to prove the genuine merits of the treatment and costs us nothing.

## BELLS

Steel Alloy Church and School Bells. Send for catalogue. The C. S. BELL CO., Hillsboro, O.



### The Country Church and the Sunday-school.

If there be any place where "Christian people" need to study the Word of God, and teach it to their children, more than any other, it is certainly in the country where they only have preaching once a month. In town they hear two sermons each Sabbath, have the mid-week prayermeeting, pastoral visits, etc.

How can the country Sunday-school be made a success? The work depends largely upon the pastor. When it is estimated that 83 per cent of the conversions come through the Sunday-school, can any pastor afford to say that he has no time to give to that work?

He may interest his people by first showing them their duty, by preaching a sermon on Sunday-schools as he does on missions or any other subject.

Announce Sunday school from the pulpit at Saturday's service and on Sunday for the following Sunday. Be there on time for Sunday-school on his preaching days and take part, not necessarily hearing a lesson. See that the church elects the right men for officers and teachers. If he cannot get the Superintendent to have regular teachers' meetings—then get them together once a month when he can be there to help by talking with and helping them over difficulties and encouraging them.

Get the Superintendent to make a list of members that do not attend and see them in pastoral visits and ask them to come.

The Superintendent and teacher's work is not finished on Sunday but continues through the entire week.

J. E. BYRD.

### Many in One.

BY REV. JOHN W. BARBER, IN EX.

*So we, being many, are one body in Christ.* Rom. 12:14.

Look! where the soldiers form a hollow square

And thus the fortune of the day repair;  
On every side a bristling front present,  
On which the fury of the foe is spent.  
So let the heroes of the cross unite,  
And put the alien foes to panic flight;  
And win the world in great Messiah's right.

The soldiers stand in a hollow square. They have been well nigh beaten on the field of battle. The hollow square is resorted to as a last effort. On every side they present an array of glittering arms. The foe ad-

vances. Still the soldiers stand their ground. They repel the onset. They change the fortunes of a day, as did the patriots at Concord Bridge in the evening after the route of Lexington in the morning. By union they drive back the enemy and gain a complete triumph. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Unity is also essential to success. A great work is to be done. Union is strength in religious work, as in military tactics. The commander plans to divide the forces of the enemy. So it is the plan of the grand adversary of souls to divide the Christian army. The Great Head of the Church provides a principle which binds, nourishes, and consolidates the members of the body—for we are all members one of another. If this neglected, the army of the cross is dispersed. This principle is Love.

A dying father called his sons about him, and to show the need of union among themselves commanded to be brought a bundle of sticks. Beginning with the eldest, he requested him to break the bundle of sticks; he could not. The next was called, and so on down to the youngest. All failed to break the bundle. The dying father then cut the cord which bound the sticks together and they were easily broken. Love is our bond.

### Radium Christians.

One of the most interesting and far reaching scientific discoveries made of late is that of radium, a metal which possesses the wonderful properties of emitting light and heat energy without appreciably diminishing its bulk or force. How beautifully suggestive is this radium of the normal spiritual condition of the Christian! Any other light needs to be lighted and replenished.

This metal glows and radiates as if it had an infinite source of energy. It has been claimed that one gramme of this substance could exert energy enough in time to lift the whole British navy to the top of Ben Davis, and yet retain all of its initial force. We are reminded at once of that one perfect radium. Life nineteen centuries ago, that was continually giving off to others, and that yet grew greater and greater until it has come to dominate the hearts of one third the human race, and induce them with an energy

that makes them the rulers, practically, of the other two-thirds.

A more recently suspected property of this radium is that in course of time it may communicate to other metals the properties that it possesses. What may be true of radium we know to be true of the Christian who is in vital touch with God. Radium Christians do not have to be continually lighted or energized by others. They are constantly giving off energy and yet losing nothing.

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